The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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DISCOURSE BY PRESIDENT ORSON HYDE,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, APRIL 6, 1854.

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As it is now the season of the year for the sowing of seed, some of the parables of our Saviour seemed to be particularly impressed upon my mind; and I had thought of reading the 13th chapter of the Gospel according to Saint Matthew.

[Elder Hyde read the chapter.]

While listening to the remarks in the former part of the day, which cannot be bettered, this parable of the sower that went forth to sow, occurred to me; and as I have been requested to make some remarks this afternoon, that Scripture had a particular bearing upon my mind in connexion with what has been said.

So far as I know my own feelings and heart, it is to speak the truth clearly to the understandings of all my brethren, that I may do them good, and speak according to the mind and will of our Father in heaven, that you may be edified and strengthened. That I may subserve this purpose, I desire an interest in your prayers, that I may speak what little time I may occupy, according to the mind and will of God our Heavenly Father.

As I have remarked in the outset, you know there is a time, which is now, for the farmers to be engaged in seeding their land, almost universally throughout this Territory; but they do not anticipate reaping at present; the time of reaping and gathering into barns is yet in advance. The seed has to be sown after the soil has been prepared to receive it, and then it has to be attended and watered, in all its various stages, according to its requirements; and by and by comes the harvest. First it is cut down, then gathered and bound into bundles, then put into small shocks, and then the wagon or cart comes along and takes the sheaves, and carries them to the thrashing-floor, and there it is thrashed.

By this time the labourer begins to partake of the fruits of his labour; but before this, all his toil apparently has brought no return, only the satisfaction of seeing his crop coming to maturity, and being prepared for the sickle. But now he begins to receive something in return for his toil.

There is a time, brethren and sisters, when the harvest of the world must be gathered; for you recollect among the wonderful visions John saw on the Isle of Patmos, he says: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap: for the harvest of the earth is ripe." It appears there is not only to be a gathering of the

wheat, but of the tares also, and that they are to be separated.

When was the time of sowing? I do not speak now in relation to the wheat we grow, but in relation to the word of life that was sown in the hearts of the children of men. It is said, the Son of Man is he that sowed the good seed. It appears, then, that in the days of our Saviour was the time of seeding; it was the time of sowing the word of life, and dispensing it among the children of men. Sometimes the Saviour, in view of the immediate results of that word in a limited sense, says to his disciples, "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." At the same time the general harvest of the world was not then. The time he referred to was the time for gathering in the Saints, the fruits of their labours; but as the field was white already to harvest, it signified that the world was in a proper state to receive the word of life, and the labourers were few; and he says, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

When we take a more extensive view of the subject, we find that the grand harvest is reserved until the last—until the winding up scene; for it is said, "The harvest is the end of the world, and the reapers are the angels," by whose agency this reaping dispensation was committed to the children of men.

Some one may say, "If this work of the last days be true, why did not the Saviour come himself, to communicate this intelligence to the world?" Because to the angels was committed the power of reaping the earth; and it was committed to none else. And after the mighty champions that hold the keys of this dispensation, came and brought the intelligence that the time of harvest was now, that the time of the end was drawing nigh—when this proclamation was made, and the announcement saluted the ears of the children of men—what was to be done next? Behold, the gathering of the Saints begins. That very moment a man or woman embraces the Gospel in these latter times, and they begin to see and understand by the spirit of truth, the first thing they think of is, "We must go and see the Prophet of God, and learn the ways of the Lord from his lips." What is it that causes this desire in the hearts of the people? It is the spirit of gathering together; for wherever we went when first this Gospel was sent to the nations, and proclaimed the glad tidings, the first thing those who were awakened by our preaching would say, was, "We want to go to head quarters—to run together;" these were the feelings of the people, common in the circle of my acquaintance and experience.

In early times there was a spirit that was adapted to the work then. Now if you were to set me to labouring—to building, and sowing seed upon a farm, and the spirit of preaching the Gospel was with me, I would not have the spirit of labouring upon the farm, for I should have the spirit of preaching the Gospel; and in doing so, I am in my element; my work and the spirit I possess corresponds; and each serves to strengthen and advance me in the field of my labours. This is the Spirit of the Saviour that was poured out upon the people; and if it had not been for the spirit of running together that came upon them, we might have gone and preached the Gospel, and told the people to repent, and have baptized them for the remission of sins, and at the same time they would not have received with our proclamation the spirit of gathering. But they received it, and the Spirit bore witness with our words, that the gathering dispensation had actually begun.

In the days of the Saviour there were some who, as soon as they heard the word, as soon as it was sown, received it, perhaps by the wayside, but they did not understand it. Now I have preached to congregations, and I presume others have, where people under the sound of my voice have received the word the same way; and the spirit has borne such witness to them that their hearts have been actually melted under the influence and power of that preaching; yet say they, with tears in their eyes, "We do not understand; we acknowledge there is a power in it, but at the same time we do not understand it; we do not see why these things are so. Were not our fathers and mothers who have gone before us, right? We acknowledge there is a power with you, but we do not understand why there should be such a variation from the old path."

These receive seed by the wayside, and the devil comes and tempts them, and persuades them they do not understand, or know anything about it. They feel

its power, and he catches the word away, and throws mists of darkness before their eyes. These are they that receive the seed by the wayside.

Then, again, the seed falls upon stony places, where there is not much earth. You know, where the ground is stony, it attracts the heat quicker than where there are no stones; it draws the warmth of the sun more, and what little soil there is, dries up quicker than where there is soil to retain more moisture; and the seed that falls upon such ground, germinates quicker, and shows itself quicker. But there was no chance for the root to take deep hold, and when the sun arose, and began to pour its strengthening rays upon it, it withered and died because it had no root in good soil.

This class of hearers will correspond very well with another saying, concerning certain characters that received the truth, and did not receive the love of it in order to have it take effect. We are not only to receive the truth, but also the love of it. And where the love of it is planted, it must flourish, it must succeed, and produce a plentiful crop. These are they that receive the seed on stony places; they apparently receive the word as soon as it is proclaimed to them; and before the principles of truth have a chance to take root in their hearts, it springs up and grows, and prospers for a time, but withers in the day of adversity.

The circumstances of some of the people of this territory leaving for California brought this parable of the sower to my mind. For instance — one distinguished man in the south urges, for an excuse for going to California, the late trouble this people have had with the Indians, or rather in consequence of the rigid measures it was necessary to enter into for protection. He felt himself imposed upon, and his rights infringed upon, and therefore he would not stay. He thought the brethren had done him wrong, consequently he would go away.

Now as near as I can learn, many have, under the regulations required for those times, felt their feelings to be pinched. Some have stood under it like good soldiers, and others have flown the track and will not endure it any longer; they think that better measures could have been instituted.

I am fully of the opinion that the wisest measures have been adopted to enforce upon the people, while the fact is, the operations that are being entered into for defence and protection, have been our safe-guard. The red men have seen it, and marked the progress and design of our works, and they have said to themselves, "It is impossible for us to stand against such operations, therefore we will heave too, for it is no use to offer further aggression."

Here we see the happy result of the measures entered into so far; and we trust, as there is now a prospect of peace, that the work of preparation will be carried on with tenfold more vigour, that all the works may be fully accomplished that are designed.

Be it remembered, that the time of peace is the time to prepare for self-defence against a foe; and perhaps by performing the works now going on, they have been the very means in the hands of God by which our enemies have been disheartened, and their progress in wickedness has been checked.

Has not the measure of bringing together all kinds, both of wheat and tares, been best for the people? It has. The tares must be gathered as well as the wheat, for it is the time of the harvest, and of separation. Perhaps the measures that have been introduced, have served as a screen or a fanning mill to cause the tares to fly away. There may be some wheat among them when they go, but it seems to me that they are shrunken kernels. Shrunken wheat may grow by putting it in good soil, and it may not; however, it is necessary that this work of division go on. Not only was the work of gathering to take place by the angels to whom it was committed, but the work of separating the tares from the wheat was committed to the angels also. What! to good angels? I did not say that; though it must be acceded that they hold out very powerful inducements for certain individuals to follow them and take their counsel, &c. I say, perhaps the very works that have been carried on here in the territory—the rigid measures for the defence and protection of the people, may be one cause why these persons are dissatisfied; it is no doubt the principle, and God may have designed it for that very purpose—to draw the line of distinction, and let it be seen who it was that would abide this counsel, and who would not. Those who would not, would of course be subject to every

evil influence—to be guided by any spirit not of God.

Allowing there are some shrunken kernels of wheat gone out from here, I tell you they are gone, in my opinion, where they will find a moist soil, and will get swelled out to a reasonable size, and perhaps in a way they do not look for. And as I said in a discourse not long ago, it is perhaps necessary that these persons should leave the Saints and go to the world, and try to build up the world and themselves. Why is it necessary? Because here they cannot receive that chastisement and scourging they merit, and they must go somewhere else to receive it, and let some other power have the honour of bringing the scourge upon them they actually merit, rather than the Saints of Latter-days.

Now, then, "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and those who do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Perhaps when they get under the scourge that awaits them abroad, they may begin to feel the chastening hand of God, and repent and humble themselves, and cry mightily to the God of Israel to have mercy upon them.

It is all working just right; our enemies, whether white or red, can only go so far; none can get beyond the control of the Almighty. They may take the wings of the morning, and fly to the uttermost parts of the earth, and he is there; or if they make their bed in hell, behold he is there. They cannot get from under his jurisdiction, unless they go beyond the bounds of time and space. All things are confined in space, and are under the jurisdiction and control of the Almighty: and if He cannot find them in one place, He will in another.

They are like children who have been under the teachings of a kind father all the day long, who taught them the principles of righteousness, integrity, and truth; but they would not listen, like his good children, to his teachings, but they are rebellious, and will not learn their lessons, and be prompted to their duty by the voice of kindness, nor be moved to do right by the affection of a kind father and mother, but they must tear themselves away, and thrust themselves beyond the teachings of their parents.

Follow such children through their lives, and what will they come to? You will perhaps find them in a dungeon—in the dark cell of a prison, loaded with chains, if not condemned to a greater penalty there. Perhaps they may then follow after their God, like the prodigal son, that could not be trained in his father's house. His wild ambition led him to grasp at things that were unlawful for him. "Give me," say he, "my portion of the inheritance, and let me go." After he left his father's house, he was reduced to a state of wretchedness and poverty, and would gladly have fed with the swine. He began to feel not only the lashes of an unsatisfied appetite, but also of a guilty conscience. Says he, "How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

You remember it was said in the former part of the day, that some persons would be servants. On the father seeing the returning prodigal afar off, all the feelings of a kind parent were awakened—"Come, my son, as you have returned, I will not subject you to be a servant like these are that serve in my house, but you are my son. Bring hither the best robe and put it upon him; put shoes upon his feet, and a ring on his hand." And they began to be merry.

Do you not see that the prodigal son learned a good lesson in the school of adversity, which he could not learn in his father's house. The spirit of rebellion could not be made to bow to mild and affectionate means, but it yielded under the hammer of adversity. His spirit was made to bend to his father's will by that means, and bending home he came to his father's house.

These characters, then, receive the seed in stony ground, and have not root in themselves; they feel themselves troubled and oppressed, and wronged, in the time of danger and tribulation. And they say, "We will go; we are displeased—therefore we will go far away and try our fortune in the world once more. We tried it once before we embraced 'Mormonism.' We thought we were satisfied to cast in our lot with the people of God, but we have become dissatisfied and offended,

and we will go and try our fortune in the world again."

They go and try it; they may get hold of the riches of this world, and they may not; but I will tell you one thing; they will not get hold of all the truth of God in their course; they will not get hold of that which satisfies the immortal mind; and while their pockets are lined with gold, their spirits will be troubled, and in distress and misery. If ever once the spark of truth has lighted up the understanding, and left an impression there, it is not to be erased in a moment, but it lives, and when it is dishonoured, it is an arrow in the mind, which will torment them day and night. Go where they will, they cannot get out of the world—out of the jurisdiction of the Almighty, at least.

A great many are now afraid that the gold of California will all be gone before they get any of it. Suppose they get it all; suppose they actually rob the mines of every farthing's worth of value; what are they going to do with it? Can they place it beyond the jurisdiction of the Almighty, or put it somewhere, where He cannot find it, and use it in a way that He cannot control it? I tell you they may dig and dig, and get all the gold they possibly can, and put it in this bank, or in that, but God will control it all by and by, and give it to whom He will, and I will tell you to whom He will give it. Says the Apostles to the Corinthians, "All things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Now it is not to him that willeth, or to him that runneth (they run to California), but it is God that showeth mercy. He is the character that holds all these things, and where His mercy leans, there is where He will bestow His treasure. Says He, "All things are mine, and I can give them to whom I will." His rebellious children are like some other rebellious children who try to rob their father, and take his money from his place of deposit. They say, "We are your children, and we have a right to this money;" and they break open their father's desk because they are his sons, and think it no particular crime to get a little of the old man's cash to enjoy themselves with.

So it is with all those that are running to California, to steal a little of the Lord's treasure; whereas if they had remained loyal to their post, and continued to do their duty, and build up the kingdom of God, by and by He would have given them all they could receive, and properly apply. For to one He gave five talents, to another two, &c.; and so He will give to every man according to his ability by and by. It will be so even with regard to the riches of this world. The more quickly a man applies that which is committed to him, the more he will have, and the larger, and greater, and more extensive will be his riches. Let him abide in his calling, and in the place where God has placed him to build up His kingdom; and in the final end how will it come out? The Lord gathered the people to where they are gathered, by His word; and we may say, to all human appearance, the greatest difficulty is to supply ourselves with the necessary comforts of life; but the battle has been fought, and the victory gained. Fruitful fields are opening all around, and extending in every direction.

Why not, then, remain here, and wait till the Lord shall shower upon us blessings that will answer the furthest extent of our desires? If we quit the post of our duty, and run to get blessings before they are ours—before we have a right to them, it will have the same effect upon us, as stolen apples have upon boys that steal them before they are half ripe; it will set our teeth on edge; if not now, it will be by and by.

What is the better way? To remember the counsels given to us in the former part of the day by President Young. Says he, "You who are going to California, pay your debts, and do not steal anything to take with you." And I would say to those who stay behind, as it is represented the thieves will not all go away, be very careful when you steal, for it is on interest from the time you steal it; for remember, you do not get beyond the jurisdiction of the Almighty; and He will make you pay the uttermost farthing. There is no inducement here for anybody to do wrong, but every inducement to do right, and keep the commandments of God.

Not only has the dispensation for the gathering of the Saints come, but the wicked also will be gathered. You know it is said, in the last days there shall be "wars and rumours of war, and earthquakes in divers places;" and again, "when these things begin to come to pass," "lift up your

heads" and rejoice, "for your redemption draweth nigh." Again, "Because iniquity shall abound, the love of many shall wax cold." How often we hear it said by many who profess to be Saints, "This thing and that thing are wrong." Perhaps certain man have lost their property; it is mysteriously missing; "Really," say they, "we feel offended because such things are practised, and we will not stay among such a people where such things are." This is the natural feeling of those who give way to this spirit of complaining, and they centre all the blame at head-quarters—on the men who are proclaiming against such practices night and day, both verbally and in their daily example.

It is as the Saviour said, "The love of many shall wax cold;" and there shall be "wars and rumours of wars. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's heart's failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

Now, if you want to see the gathering of the ungodly, look at the combined armies of the world assembling for bloody conflict. Look at the meteors in the heavens; they cannot be silent; they must speak the language they are designed to speak in the last days. The nations are perplexed, in distress, wretchedness, and misery. They are clothed in mourning, for the demon of war is let loose; blood is flowing; and the Saints are gathering to the Valleys of the mountains to be taught and instructed in the ways of the Almighty.

Let those who go from this retreat of the Saints beware that the demon of war be not stirred up to make their abode more unpropitious in the place they are going to. Beware that a cloud does not burst with all its fury upon the western shores. Congress must anticipate something of this kind, or why did they send the highest order of military talents to the western borders? They see it and understand it. We are about in the centre, and all around is commotion. I believe Joseph Smith once said, the next movement we made, we should be brought into the midst of the threshing-floor; and while they are being thrashed all around, we need not be surprised if we get thrashed a little among the rest.

There will be a mighty thrashing; there will be a thrashing in the valleys, on the borders, and all around among the nations of the earth. It is the time of harvest; you know, as bread is generally scarce at harvest time, the flails begin to beat upon the threshing-floor; this is thrashing upon a small scale, before the mighty engines or machines begin to bear; when they begin to work, there will be a wonderful dust, and smoke, and noise, and commotion all around. I tell you to remain here till you are sent away.

I want to say a word about people staying here and there as they please. True, it is a free country, and every man may go where he pleases—speaking after the manner of the world. The President of the Church does not control anybody contrary to their own will. Still, if a man is properly trained, and is in possession of the right spirit, he only wants to hear the voice of the good shepherd, and he will follow it, but a stranger he will not follow.

Brethren and sisters, we can go here or there as we please; yet in another sense we are not at liberty so to do, but to go where the voice of truth directs, if we abide in the kingdom of God. If a man come to me and say, "I want to go to Green River and settle there; shall I go?" My answer would be, "I cannot control you, if you are determined to go; it is a free country; but my feelings are, if you are not satisfied here, you will not be satisfied there; and if you want counsel upon the matter, go and get it from the proper source." If a man goes there, I want him to go by proper counsel. I will not hinder him if he is not counselled; but at the same time I would not look upon him as I would upon the man who is counselled to go there. And if there was any important trust to be placed upon any man, I should place it upon him that was in the line of his duty; and I could do it in confidence.

In the midst of counsel there is safety. If a man is counselled to go to Green River, Iron County, to San Pete, or to anywhere else, let him go. Let no man seek to free himself from the yoke, or indulge any uneasiness while it is upon him; for when he becomes accustomed to it, it will not gall his neck.

I will tell you furthermore what our views are in relation to the circumstances that surround us. I believe that if every person will faithfully abide the

counsel given to them while passing through these circumstances, all the evil intended us will result in our greatest good, or it will be turned away, and we shall enjoy ourselves under the smiles of heaven.

What turned away the wrath of our enemies? It was the Spirit of God that checked them, when they saw the preparations that were being made. The servants of God were moved upon to do certain things, and they have done them. And although there has been some difference of feeling, with regard to the preparations for defence through the territory, yet, so far as I know, and I am proud to know it, all difference of opinion is done away; and when the brethren strike hands together in this union, I tell you the efforts of the enemy are palsied in a moment; they have no power against us, because our union prevails with God, and He fights our battles. Who can withstand Him? He has caused our enemies to be troubled by day and by night. Their dreams have tormented them, until they are dispirited, and disarmed of their strength. Your union and fidelity have done it, through the blessings of God, which have been upon you.

Now there was some seed that fell upon good ground, and it brought forth, some thirty, some sixty, and some an hundred fold. I will tell you what I am doing in my garden, in order to remove the stony ground—I go to work and pick out the cobble stones. So if we find stony places, pick out the stones, and clear the vineyard of them—that all the seed of the word that is sown from this stand, and falls upon your ears, may sink down, not in stony hearts, but in hearts of flesh; that it may fall upon good ground, and bring forth some thirty, some sixty, and some an hundred fold.

With regard to the great field that is opened, for instance in Nebraska, Ohio, and California, it is so big, I fear I shall get lost in it, if I enter it on this occasion; I will therefore leave it for somebody else to explore at the present. It is glorious to me, and it is all right; let the truth go to the ends of the earth, and let God overrule every movement of this Church for the good of His kingdom.

It is the desire of my heart—I say, let the little stone cut out of the mountain without hands, roll and fill the whole earth; and let God be glorified, and His Saints exalted; which may He grant for Christ's sake. Amen.

FOREIGN INTELLIGENCE—DESERET.

Historian's Office, Great Salt Lake City, April 19, 1854.

Elder F. D. Richards.

Dear Brother—Learning that Major Bedell leaves this city to-morrow, I take the opportunity of commencing the correspondence I promised you. You will no doubt discover that the burden of presiding over the southern country in this territory was rolled off my back at Conference. And I can assure you I felt something like John Bunyan's Christian is supposed to have done when he got rid of the burden of his sins, although my shoulders were immediately provided with another load, not less weighty in its proportion, but of a very different character, as you will see. I was appointed Historian and General Church Recorder, and have commenced the duties of that office, by removing the papers belonging to the History, to the upper part of the [illegible] House, and, by the assistance of brother Thomas Bullock, assorting them under their proper dates. The history of brother Joseph Smith was brought up by President Willard Richards to the 28th of February 1843. As you are aware, he was ready to recommence compiling the History when he was taken sick, and I most deeply regret his not having been able to continue the History, especially to the murder of Presidents Joseph and Hyrum Smith, as no person living can be as well qualified to do justice to the subject as himself.

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You will no doubt be surprised that a man of my mountain habits should be appointed Historian, but I desire the Saints will give me their faith, and I will try and do my best.

Every [illegible] among the Saints in Utah, and a good feeling has prevailed since a few disheartened ones

left for the gold diggings. A spirit of improvement prevails.

Two men arrived from California by the South route on Saturday evening. They report all peace this side of the rim of the Basin, but on the Rio Virgin one of their company named Lamphear was killed by the Pa-utes.

A great number of the brethren who went to Iron County last fall, have acquired considerable knowledge of the Indian languages.

A company of about fifteen brethren started from here under the direction of Elder P. P. Pratt, to build a new Fort at Harmony. * * *

Walker has been driven by the Snakes into the neighbourhood of our settlements, and is now *tooidge tickaboo* [very friendly] with the "Mormons."

We would be obliged if you would furnish the Historian's Office with the works, papers, and publications necessary to keep up a chain of history, not forgetting Lyon's and Snow's poems, and all information for or against this people, and also newspapers showing the overturn of the world as much as possible.

The last few evenings previous to Conference the Social Hall was crowded, and multitudes had to leave unable to get inside. The dramatic season closed the Saturday previous to Conference.

Since Conference the Hall has been opened to hear lectures on the *Deseret Alfabet*, by Professors Watt and Carrington, which have been well attended, and now brother Watt is organising schools in the different wards of the city.

I have visited your family to day, and find them all well, and in pretty good spirits. Sister Richards was patronising home manufactures by using Mother's home fashioned spinning wheel. Franklin says he does not wish to go with me among the Indians again, until his father comes home.

I met your father, he was in good health, and reported his family also well.

GEORGE A. SMITH.

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 16, 1854.

HOME INTELLIGENCE—*Newcastle-on-Tyne, Hull, and Carlisle Conferences.*—Sunderland, August 25, Elder William Glover writes—"In the Newcastle-on-Tyne Conference all things are going on well, in a general way. We have camp meetings every Sunday, a great number of people turn out to hear us, and I think that, the Lord helping us, good will be done in this part of the country. The Saints all feel well, and everything is right as far as I know, blessed be the name of our God, for He has blessed us all the day long. In the Hull Conference we have baptized a number, and have organized a new Branch. The Saints rejoice, for the Lord is prospering them, and all things are going on well. In the Carlisle Conference the Lord is refreshing His people, and they feel first-rate. Many persons are believing the Gospel, and some are coming into the Church. I want to have ten good men to travel in that Conference, for I know that there will be a good work done there, and we are determined to do all we can."

From various other parts of the Empire we receive cheering communications of the progress of the work of the Lord. Many who had begun to believe that but few more would receive the Gospel, have become satisfied that much remains to be done to get its principles before the people, that they may choose or refuse it understandingly, and now contemplate the ingathering of many precious souls.

Whenever any new doctrine has been revealed from God, it has caused a kind of testimony of the [illegible] has been [illegible] when it has renewed its pace, and if it has not made more rapid strides, and acquired more [illegible] disciples, those whom it

has acquired have been more substantial in their convictions, and permanent in their faith; as in the offence of the cross, the work appeared so nearly at a stand, perhaps finish, that even the Apostles, some of them, turned again to their fishing; but at a when Jesus was risen, the Apostles renewed their efforts with manifold greater power and success in the teeth of that national legal lie—"His disciples stole him away." Such events in the kingdom of God have the effect to shake that which can be shaken, and the dry branches that bear not fruit fall to the ground. Judas' place is supplied by a man of integrity, the bond of brotherhood is strengthened, and its members are now more conscious than ever of the power of their faith, and the certain triumph of their cause. The world wonder at the marvellous escape of the apparently fragile bark from the moral storm, the elements seem purified and more salubrious since the thunder and lightning of popular sentiment has passed, and although there may be some *muddy currents* that rise and flow in soft soil, they soon become clear or are dried up, and all invites to renewed effort for the salvation of souls.

We rejoice to learn that the sentiment is becoming generally prevalent throughout the British Conferences, that a great work remains yet to be done in these Islands. Let those who have long been detained in these lands through inability to gather, now renew their joy in the Lord, in view of the wider door which is about to be opened unto them, and let all strive continually to purify themselves in heart and ears, through the keeping of the commandments and counsels of the Lord and His servants. There is no greater detriment to the progress of the truth than those who profess, but possess not the Gospel; who have a name to live, but are dead. Such are looked upon as examples, whereas they are but hypocrites.

CHURCH HISTORY, &c.—We would remind the Elders who were present at the late Council in London, of their vote to sustain Elder George A. Smith as Historian to the Church, and we request all Saints, unto whom this may come, to interest themselves in complying with the request contained in his letter on another page, which, on account of the death of Mr. Bedell at Green River, has but just reached us.

President Brigham Young, in a letter acknowledging the receipt of certain works, says, "I wish that the Elders, when abroad, would more generally attend to collecting, securing, and forwarding works of such importance, and all works of value and usefulness to this city; we would soon have a collection of useful information, rarely surpassed. It will be well for all valuable works, when sent to this place, to be bound where binding can be done far cheaper than in this Territory." If every Saint thinks this request is to every one except themselves, what will be done in the matter? Nothing of course. But if every one, especially each Elder, concludes that it means him particularly, and endeavours to contribute his share in the collection solicited, the interest of the whole will be well cared for, and the Historian will be able to perform with pleasure his arduous task.

ELDER SAMUEL W. RICHARDS writes from Weston, Mo., July 31st, that he was expecting to start on the Plains the next day, in company with Elder George Halliday, formerly President of the South Conference; brothers Thomas Williams, who has forwarded three trains of goods to the Valley this season, and William Godbey. They anticipated reaching their homes by the 26th of August. Elder Richards was detained two days in Chicago, and consequently had only about seven hours in St. Louis. He says, "My health is now very good, and has been, with the exception of one day, when I was taken with extreme pain, vomiting, purging, and as many Cholera symptoms as were particularly desirable to have at one time. The effects of it

only lasted two days, and I am now fresh for the Plains, thank the Lord, who is my daily protector."

QUARTERLY NOTICE.—Pastors, Presidents, Book Agents, and Treasurers, especially those recently appointed, are hereby referred to "Instructions" on page 474 of the 14th Volume of the *Star*, for items which will call for their attention at the close of the present month.

HISTORY OF JOSEPH SMITH.

(*Continued from page 567.*)

[December, 1838.]

Wednesday, 5th. The Missouri Legislature having assembled, Governor Boggs laid before the House of Representatives all the information in his possession relative to the difficulties between the mob and "Mormons."

Monday, 10th.

To the Honourable Legislature of the State of Missouri, in Senate and House of Representatives convened—

We, the undersigned petitioners and inhabitants of Caldwell County, Missouri, in consequence of the late calamity that has come upon us, taken in connexion with former afflictions, feel it a duty we owe to ourselves and our country to lay our case before your Honourable body for consideration. It is a well known fact, that a society of our people commenced settling in Jackson County, Missouri, in the summer of 1831, where they, according to their ability, purchased lands, and settled upon them, with the intention and expectation of becoming permanent citizens in common with others.

Soon after the settlement began, persecution began; and as the society increased, persecution also increased, until the society at last was compelled to leave the county; and although an account of these persecutions has been published to the world, yet we feel that it will not be improper to notice a few of the most prominent items in this memorial.

On the 20th of July, 1833, a mob convened at Independence—a committee of which called upon a few of the men of our Church there, and stated to them that the store-printing office, and indeed all other mechanic shops, must be closed forthwith, and the society leave the county immediately.

These propositions were so unexpected, that a certain time was asked for to consider on the subject, before an answer should be returned, which was refused, and our men being individually interrogated, each one answered that he could not consent to comply with their propositions. One of the mob replied, that he was sorry, for the work of destruction would commence immediately.

In a short time the printing-office, which was a two story building, was assailed by the mob and soon thrown down, and with it much valuable property destroyed. Next they went to the store for the same purpose; but Mr. Gilbert, one of the owners, agreeing to close it, they abandoned their design. Their next move was their dragging of Bishop Partridge from his house and family to the public square, where, surrounded by hundreds, they partially stripped him of his clothes, and tarred and feathered him from head to foot. A man by the name of Allen was also tarred at the same time. This was Saturday, and the mob agreed to meet the following Tuesday, to accomplish their purpose of driving or massacring the society.

Tuesday came, and the mob came also, bearing with them a red flag in token of blood. Some two or three of the principal men of the society offered their lives, if that would appease the wrath of the mob, so that the rest of the society might dwell in peace upon their lands. The answer was, that unless the society would leave *en masse*, every man should die for himself. Being in a defenceless situation, to save a general massacre, it was agreed that one half of the society should leave the county by the first of the next January, and the remainder by the first of the following April. A treaty was entered into and ratified, and all things went on smoothly for *a while*. But some time in October, the wrath of the mob began again to be kindled, insomuch that they shot at some of our people, whipped others, and threw down their houses, and committed many other depredations; indeed the society of Saints were harassed for some time both day and night; their houses were brick-bat-

ted and broken open—women and children insulted, &c. The store-house of A. S. Gilbert and Co. was broken open, ransacked, and some of the goods strewed in the streets.

These abuses, with many others of a very aggravated nature, so stirred up the indignant feelings of our people, that when a party of them, say about thirty, met a company of the mob of about double their number, a skirmish took place in which some two or three of the mob, and one of our people, were killed. This raised as it were the whole country in arms—and nothing would satisfy them, but an immediate surrender of the arms of our people, and they forthwith to leave the county. Fifty-one guns were given up, which have never been returned, or paid for, to this day. The next day, parties of the mob from fifty to seventy, headed by priests, went from house to house, threatening women and children with death if they were not off before they returned. This so alarmed them, that they fled in different directions; some took shelter in the woods, while others wandered in the prairies till their feet bled. In the meantime, the weather being very cold, their sufferings in other respects were very great.

The society made their escape to Clay County as fast as they possibly could, where the people received them kindly; and administered to their wants. After the society had left Jackson County, their buildings, amounting to about two hundred, were either burned or otherwise destroyed; and much of their crops, as well as furniture, stock, &c., which, if properly estimated, would make a large sum, for which they have not as yet received any remuneration.

The society remained in Clay County nearly three years; when, at the suggestion of the people there, they removed to that section of the country known now as Caldwell County. Here the people purchased out most of the former inhabitants, and also entered much of the wild land. Many soon owned a number of eighties, while there was scarcely a man that did not secure to himself at least a forty. Here we were permitted to enjoy peace for a season; but as our society increased in numbers, and settlements were made in Davies and Carroll counties, the mob spirit spread itself again. For months previous to our giving up our arms to General Lucas' army, we heard little else than rumours of mobs collecting in different places, and threatening our people. It is well known that the *people* of our Church, who had located themselves at De Witt, had to give up to a mob, and leave the place, notwithstanding the militia were called out for their protection.

From De Wit the mob went towards Davies County, and while on their way there they took two of *our men* prisoners, and made them ride upon the cannon, and told them that they would drive the "Mormons" from Davies to Caldwell, and from Caldwell to hell; and that they would give them no quarter, only at the cannon's mouth. The threats of the mob induced some of our people to go to Davies to help to protect their brethren who had settled at Diahman, on Grand River. The mob soon fled from Davies County; and after they were dispersed and the cannon taken, during which time no blood was shed, the people of Caldwell returned to their homes, in hopes of enjoying peace and quiet; but in this they were disappointed; for a large mob was soon found to be collecting on the Grindstone (fork of Grand river), from ten to fifteen miles off, under the command of Cornelius Gillinm, a scouting party of which came within four miles of Far West, and drove off stock belonging to our people, in open day light.

About this time, word came to Far West, that a party of the mob had come into Caldwell County to the south of Far West; that they were taking horses and cattle, burning houses, and ordering the inhabitants to leave their homes immediately; and that they had then actually in their possession three men prisoners. This report reached Far West in the evening, and was confirmed about midnight. A company of about sixty men went forth under the command of David W. Patten, to disperse the mob, as they supposed. A battle was the result, in which Captain Patten and two of his men were killed, and others wounded. Bogart, it appears, had but one killed, and others wounded. Notwithstanding the unlawful acts committed by Captain Bogart's men previous to the battle, it is now asserted and claimed that he was regularly ordered out as a militia captain, to preserve the peace along the line of Ray and Caldwell counties. That battle was fought four or five days previous to the arrival of General Lucas and his army. About the time of the battle with Captain Bogart, a number of our people who were living near Haun's Mills, on Shoal Creek, about twenty miles below Far West, together with a number of emigrants who had been stopped there in consequence of the excitement, made an agreement with the mob which was about there, that neither party should molest the other, but dwell in peace. Shortly after this agreement was made, a mob party of from two to three hundred, many of whom are supposed to be from Chariton County, some from Davies, and also those who had agreed to dwell in peace, came upon our people there, whose number in men was about forty, at a time

they little expected any such thing, and without any ceremony, notwithstanding they begged for quarter, shot them down as they would tigers or panthers. Some few made their escape by fleeing. Eighteen were killed, and a number more were severely wounded.

This tragedy was conducted in the most brutal and savage manner. An old man, after the massacre was partially over, threw himself into their hands and begged for quarter, when he was instantly shot down; that not killing him, they took an old corn cutter and literally mangled him to pieces. A lad of ten years of age, after being shot down, also begged to be spared, when one of them placed the muzzle of his gun to his head and blew out his brains. The slaughter of these not satisfying the mob, they then proceeded to rob and plunder. The scene that presented itself after the massacre, to the widows and orphans of the killed, is beyond description. It was truly a time of weeping, of mourning, and of lamentation.

As yet we have not heard of any being arrested for these murders, notwithstanding there are men boasting about the county, that they did kill on that occasion more than one "Mormon;" whereas, all our people who were in the battle with Captain Patten against Bogart, that can be found, have been arrested, and are now confined in jail to await their trial for murder.

When General Lucas arrived near Far West, and presented the Governor's order, we were greatly surprised; yet we felt willing to submit to the authorities of the State. We gave up our arms without reluctance. We were then made prisoners, and confined to the limits of the town for about a week, during which time the men from the country were not permitted to go to their families, many of whom were in a suffering condition for the want of food and firewood, the weather being very cold and stormy.

Much property was destroyed by the troops in town during their stay there, such as burning house logs, rails, corn-cribs, boards, &c.; the using of corn and hay, the plundering of houses, the killing of cattle, sheep and hogs, and also the taking of horses not their own; and all this without regard to owners, or asking leave of any one. In the meantime, men were abused, women insulted, and abused by the troops; and all this, while we were kept prisoners.

Whilst the town was guarded, we were called together by the order of General Lucas, and a guard placed close around us, and in that situation were compelled to sign a deed of trust for the purpose of making our individual property, all holden, as they said, to pay all the debts of every individual belonging to the Church, and also to pay for all damages the old inhabitants of Davies may have sustained in consequence of the late difficulties in that county.

General Clark was now arrived, and the first important move made by him, was the collecting of our men together on the square, and selected out about fifty of them, whom he immediately marched into a house, and confined close. This was done without the aid of the Sheriff, or any legal process. The next day forty-six of those taken, were driven, like a parcel of menial slaves, off to Richmond, not knowing why they were taken, or what they were taken for. After being confined in Richmond more than two weeks, about one-half were liberated; the rest, after another week's confinement, were most of them required to appear at court, and have since been let to bail. Since General Clark withdrew his troops from Far West, parties of armed men have gone through the county driving off horses, sheep, and cattle, and also plundering houses; the barbarity of General Lucas' troops ought not to be passed over in silence. They shot our cattle and hogs, merely for the sake of destroying them, leaving them for the ravens to eat. They took prisoner an aged man by the name of Tanner, and without any reason for it, he was struck over the head with a gun, which laid his skull bare. Another man by the name of Carey was also taken prisoner by them, and without any provocation had his brains dashed out by a gun. He was laid in a wagon, and there permitted to remain for the space of twenty-four hours; during which time no one was permitted to administer to him comfort or consolation; and after he was removed from that situation, he lived but a few hours.

The destruction of property at and about Far West, is very great. Many are stripped bare as it were, and others partially so; indeed, take us as a body, at this time, we are a poor and afflicted people; and if we are compelled to leave the State in the spring, many, yea, a large portion of our society, will have to be removed at the expense of the State; as those who might have helped them, are now debarred that privilege in consequence of the deed of trust we were compelled to sign; which deed so operated upon our real estate, that it will sell for but little or nothing at this time.

We have now made a brief statement of some of the most prominent features of the troubles that have befallen our people since our first settlement in this State; and we believe that these persecutions have come in consequence of our religious faith, and not for any immorality on our part. That in-

stances have been, of late, where individuals have trespassed upon the rights of others, and thereby broken the laws of the land, we will not pretend to deny; but yet we do believe, that no crime can be substantiated against any of the people who have a standing in our Church of an earlier date than the difficulties in Davies County. And when it is considered that the rights of this people have been trampled upon from time to time with impunity, and abuses heaped upon them almost innumerable, it ought in some degree to palliate for any infraction of the law, which may have been made on the part of our people.

The late order of Governor Boggs to drive us from this State, or exterminate us, is a thing so novel, unlawful, tyrannical, and oppressive, that we have been induced to draw up this memorial, and present this statement of our case to your honourable body, praying that a law may be passed, rescinding the order of the Governor to drive us from the State, and also giving us the sanction of the Legislature to inherit our lands in peace. We ask an expression of the Legislature, disapproving of the conduct of those who compelled us to sign a deed of trust, and also disapproving of any man or set of men taking our property in consequence of that deed of trust, and appropriating it to the payment of damage sustained in consequence of trespasses committed by others.

We have no common stock; our property is individual property, and we feel willing to pay our debts as other individuals do; but we are not willing to be bound for other people's debts also. The arms which were taken from us here, which we understand to be about six hundred and thirty, besides swords and pistols, we care not so much about, as we do the pay for them; only we are bound to do military duty, which we are willing to do, and which we think was sufficiently manifested by the raising of a volunteer company last fall at Far West, when called upon by General Parks to raise troops for the frontier.

The arms given up by us, we consider were worth between twelve and fifteen thousand dollars; but we understand they have been greatly damaged since taken, and at this time probably would not bring near their former value. And as they were, both here and in Jackson County, taken by the militia, and consequently by the authority of the State, we therefore ask your honourable body to cause an appropriation to be made by law, whereby we may be paid for them, or otherwise have them returned to us, and the damages made good.

The losses sustained by our people in leaving Jackson County, are so situated that it is impossible to obtain any compensation for them by law, because those who have sustained them are unable to prove those trespasses upon individuals. That the facts do exist, that the buildings, crops, stock, furniture, rails, timber, &c., of the society, have been destroyed in Jackson County, is not doubted by those who are acquainted in this upper country; and since these trespasses cannot be proven upon individuals, we ask your honourable body to consider this case; and if in your liberality and wisdom, you can conceive it to be proper to make an appropriation by law to these sufferers, many of whom are still pressed down with poverty in consequence of their losses, would be able to pay their debts, and also in some degree be relieved from poverty and woe; whilst the widow's heart would be made to rejoice, and the orphan's tear measurably dried up, and the prayers of a grateful people ascend on high, with thanksgiving and praise to the Author of our existence for that beneficent act.

In laying our case before your honourable body, we say that we are willing, and ever have been, to conform to the Constitution and laws of the United States, and of this State. We ask in common with others the protection of the laws. We ask for the privilege guaranteed to all free citizens of the United States and of this State, to be extended to us, that we may be permitted to settle and live where we please, and worship God according to the dictates of our conscience without molestation. And while we ask for ourselves this privilege, we are willing all others should enjoy the same.

We now lay our case at the feet of your Legislature, and ask your honourable body to consider it, and do for us, after mature deliberation, that which your wisdom, patriotism, and philanthropy, may dictate.

And we, as in duty bound will every pray, &c.

EDWARD PARTRIDGE,
HEBER C. KIMBALL,
JOHN TAYLOR,
THEODORE TURLEY,
BRIGHAM YOUNG,
ISAAC MORLEY,
GEORGE W. HARRIS,
JOHN MURDOCK,
JOHN M. BURK,

A Committee appointed by the citizens of Caldwell County, to draft this memorial and sign it in their behalf.

Far West, Caldwell County, Missouri,
December 10, 1838.

(To be continued.)

THE SWISS AND ITALIAN MISSIONS.

Cours de Rive 42, Genevé, August 23, 1854.

President F. D. Richards.

Dear Brother—I sit down this morning to let you know that Elder Chislett and myself left Brighton as we anticipated, on the 18th instant, for this place, *via* Newhaven and Paris. The weather was fine, and our trip, although a little fatiguing, was a pleasant one. We had no trouble or detention on account of being foreigners, although we suffered considerable inconvenience for want of the language. However, all things considered, we got along quite as well as could have been expected. I need not mention the constant change of scenery that contributed to the pleasure of our journey. Suffice it to say that after a variety of changes, which reminded me of different parts of the United States, when nearing this place I was forcibly struck with the similarity between this part of the country and our home in the west, but when I saw Gospel effigies stuck up at nearly every corner, I could but exclaim within myself, "Falsehearted land, you have an outside show, but that heavenly boon, the glory of Deseret — the inspiration of the Almighty through the Holy Priesthood, is a stranger in your midst. When it knocks at your doors, the servants are instructed to say, 'Not at home,' or 'Can't be seen to-day.'"

But to return to my narrative. We arrived here about nine, p.m., of the 20th instant, and were very kindly received by our worthy brother and sister Stenhouse, whom we found in good health and spirits, with their affectionate little ones.

The day following we went with Elder Stenhouse, accompanied by sister Stenhouse, to one of the heights upon Mount Sclave, where we had a splendid view of Mont Blanc, crowned with perpetual snow, also the town and lake of Genevé, with many other interesting places.

We have been very busy counselling with Elder Stenhouse, and hearing him read his work in reply to the various objections raised against the truth in this country, and which, from what I have heard him read, I have no doubt will serve to do away with much prejudice, and cause many to inquire after truth.

But here I find myself in a fix. A few weeks hence, and Elder Stenhouse leaves. Well, what then? Why, I have no oracle in the French or German languages. However, the work is the Lord's, and we will use what we have to the best advantage, according to the wisdom given, and leave the result. But if ever I had a fire shut up in my bones, it is now. Perhaps, however, by the time it is needed, after the works now in contemplation are issued, the way will be opened.

Elder Chislett will labour in the French portion of the Swiss Mission, I think, as it appears, both to brother Stenhouse and myself, that he is best adapted, and his services will be most needed, for that.

I expect to remain here a few days, perhaps a week, and then travel through the missions, accompanied a portion of the way by Elder Stenhouse.

We have decided upon holding a Council meeting of the Swiss and Italian Missions on the first day of October, in this place.

From present circumstances and future prospects, we have thought best to solicit you to send to our aid Elders William Budge and Samuel Francis, and Priest Alfred Collier. Should this meet your approbation, we should be pleased to see them at our Council meeting, and if you will have the kindness to let me know, I will give them instructions for the journey.

Elder Keaton is still here, and I think it is necessary that he remain for a time.

Elders Stenhouse, Keaton, and Chislett, with sister Stenhouse, join me in very kind love to you and all connected with you in the office.

My special regards to Elders Little and Linforth.

Yours truly,

DANIEL TYLER.

VARIETIES.

In Great Britain four out of six men, and four out of seven women, are married.

The Wesleyan Methodist Connexion has decreased in numbers about 7000 during the last year.

SERIOUS election riots occurred at St Louis, the second week in August, entailing bloodshed and loss of life.

THE weekly progress of the Cholera in London during the present year is traced in the following numbers—5, 26, 133, 399, 644, 729, and 847. In the first seven weeks of the epidemic of 1849, the deaths were, 9, 22, 42, 49, 124, 152, 329.

A SEVERE hailstorm passed over a part of Madison County, Illinois, July 24, stones falling of nine and thirteen inches in circumference, killing pigs, chickens, &c., and doing other serious damage.

IT is said there are 33,000 despatches written annually at the British foreign office; also that the fire and candles for Parliament cost £14,000 a year, of which £4,435 is consumed in oil and wax in the House of Commons.

THE NEW YORK TRIBUNE of August 19, states that President Pearce, by and with the advice and consent of the Senate, has appointed Garland Hunt, of Kentucky, to be Agent for the Indians in Utah.

THE Austrian army crossed the frontier of Wallachia, to enter the Principalities, August 20 and 23. Omar Pacha, with 25,000 men and 30 guns, entered Bucharest on the 22nd of the same month.

THE Allied Armies in the East experience a severe degree of mortality from natural causes. From 10,000 to 15,000 men have fallen a prey to pestilence, fatigue, &c. It is said that from 2000 to 5000 of the French army perished in a fruitless reconnaisance through the Dobrudscha. The navies in the Black Sea have been also severely visited by the destroyer.

AT present the Cholera has assumed a phase which baffles our best efforts, and throws all our past data to the winds. It sometimes is quite painless, there is often little or no purging, but the sufferer is seized with violent spasms in the stomach, which increase in intensity till collapse is established, and death then rapidly follows, attended with but little exhibition of agony.—*Times'* Varna Correspondent.

THE King of Oude has, through his minister, expressed to the British Resident at Lucknow, his sympathy with England in the Russian war, and that, had his treasury not been exhausted, he would gladly have offered a large loan of money. But not being able to do this, he has offered to place twelve battalions of infantry, each a thousand strong, a thousand horsemen, and a thousand guns, at the disposal of his ally, and march these troops wherever they may be wanted.

THE CROPS ON THE CONTINENT.—VIENNA, AUG. 1ST.—From official reports that have reached us, the results of the harvest, wherever it has been gathered in, have been excellent in quantity as well as quality, and what remains standing promises just as favourably. In the kingdom of Lombardy it has been very satisfactory, and the prices have been greatly reduced in consequence. The reports from the Hungarian provinces, the granary of Austria, are so favourable as to cause a complete stagnation in all the markets in expectation of the fall which must take place in all kinds of corn. So early as last week they had for sale in the Presburg market some wheat and rye of very superior quality, the sheaves being remarkably full, and in great abundance. In Bohemia the harvest promises equally well. All the reports from the other provinces agree in stating that the crops in every part of the empire are most flourishing. Letters from Constantinople of August 15th give a very favourable account of the harvest, both in Europe and Asia. The bulletin of the prices of corn in the markets of Leipsic of the 10th of August shows a sensible decline, and it is expected that the fall will be still greater when the harvest is finished. All uneasiness caused by the constant rain of June and the first days of July is completely at an end, and there is no doubt but the harvest this year in Saxony will be three times as abundant in several places, and greatly superior to that of last year.—*Moniteur.*

THE HARVEST IN AMERICA.—Sufficient is known now of the harvest to warrant the belief that it will be great, almost beyond precedent. Prices have not yet materially fallen, because they are sustained in Europe.—*Times'* Correspondent.

THE bountiful harvest in the West of England—Devon, Somerset, Dorset, and Cornwall, has caused the corn markets of those counties to fall considerably within a few weeks—wheat from 11s. to 7s. 6d. per bushel, and the four pound loaf from 9d. to 7½d.

THE *Times*, in a leader, says, that from this harvest to the next there can be no doubt that the difference in the price of wheat, compared with that in the previous twelve months, will be at least 20s. a quarter in favour of the public, which, on the whole consumption, will amount to a boon of 25 millions of pounds to that body on wheat alone, besides corresponding relief in other grain. Even the cost of the war sinks to a trifle compared with this bounty from the skies; and, notwithstanding all the lavish expenditure incurred, we now stand better prepared for war by some twenty millions than a twelvemonth ago.